9: Ewers E,G-4,5 (1941-1951) 1955 NF6 Blackfoot NF6



794 718 century Wolf Calf was the leader. In recent years, and until his death, Wallace Night Gun held that position.

### ORIGIN AND HISTORY OF THE PIEGAN HORSE MEDICINE CULT

794 792 Wallace Night Gun and most older informants regarded Wolf Calf, Wallace's maternal grandfather, as the originator of the horse medicine cult among the Piegan. Wolf Calf, also known as Pemmican Maker, died shortly before 1900. He was a friend and informant of George Bird Grinnell, who was inclined to credit Wolf Calf's claim to membership in the Piegan party that met and fought Capt. Meriwether Lewis' small force on or near the present Blackfeet Reservation in 1806. Grinnell reckoned Wolf Calf's age at 102 in 1895 (Wheeler 1904, vol. 2, pp. 311–312; Grinnell's photograph of Wolf Calf, p. 313).

794 [718] Wallace Night Gun said Wolf Calf was a young man when he began to dream of horse medicine. As Night Gun recalled Wolf Calf's explanation of the origin of horse medicine, it happened in this way:

794 231 In Wolf Calf's youth the Piegan owned horses and had lost all fear of these animals. Nevertheless, they had never been able to capture any of the wild horses with long manes and shaggy tails which they saw in their country. Whenever they got close to the wild horses they ran away. One day, while Wolf Calf's band was moving camp, members saw some wild horses in the distance. A party of men (including Wolf Calf) rode after them and chased them for miles. They caught up with one of the wild ones, roped it and threw it. They put a war bridle on it and led it back to camp. When it was tied, all the people gathered around it. The horse was quiet. It stood still and looked around. Members of the group who had captured the animal agreed to give it to Wolf Calf to keep with his herd. Wolf Calf necked the horse with one of his mares. For 3 days the wild horse was well behaved and remained beside the mare. On the fourth day Wolf Calf decided to let it run with his herd. That night the wild horse disappeared and did not come back.

Later Wolf Calf had a troublesome stallion in his herd named Gone-in-Different-Brush. It had a habit of leaving the herd, mixing with the horses of other owners and biting them. One day a man came to Wolf Calf and told him, "Take that stallion, throw him and cut him, so he won't bother our herds." Wolf Calf asked his boy to get the horse. "We shall halter break him, throw him and I'll castrate him." The boy went after the horse but it got away from him and again bothered the other man's herd. Then that man told his boys, "I'll fix him." He roped the stallion, threw him, and tied bones to his forelock and around his neck. After the stallion was untied he ran away bucking and jumping as fast as he could go. "Now," said the man, "he will never come back." But after a while he saw the horse returning. The bones were gone from its forelock and neck. Again and again the man tried to keep the bothersome bones on the stallion, but without success. Finally, in desperation, the man threw the horse down, roached his mane, cut his tail short, and tied rawhide tightly in his short tail. Again he released the stallion, saying, "Now he will never come back." But next morning the man found Wolf Calf's stallion back in his herd. His tail and mane had grown long. On his head was paint—red and white clay. Then the man told his boys, "Let that horse alone. We can do nothing with him."

ical condition were the Many Tumors and the Scabbies. The former was said to have been named because its members complained of feeling "living things" in their stomachs. Another version was that the name was derived from scabs in their mouths (Legal, 1897). The leader of the band was Medicine Calf, who was known to the Whites as Button Chief. He was an outstanding leader, and, at the time of settling on the reservation, he was considered to be the primary war chief of the tribe. He was particularly remembered as the only leader to try to negotiate a better deal for the Bloods at their treaty with the Canadian government in 1877. After his death in 1884, the band was taken over by his brother, Strangling Wolf.

The origin of the name for the Scabbies band is in doubt. According to one version, they were named because of a prevalence of skin diseases in the band, but another version states that the title reflected their laziness in producing poorly tanned (i.e., scabby) hides. A small band, it was under the leadership of Weasel Bull at the 1877 treaty and later was led by his son-in-law, Bull Shield. The Scabbies were constantly overshadowed by their parent band, the Many Tumors, and after they settled on their reservation, they gradually lost their identity to them.

Most band names were descriptive, often based upon some incident. For example, the Hairy Shirts were named because one of their members, Wood Traveller, wore a shirt made from the skin of a buffalo calf, from which the hair had not been removed. Led by Rainy Chief, it was said to have been the poorest band in the tribe and drew to it persons from other bands who lacked horses and could not keep up with the tribe's constant travels. Balancing the negative aspects of the band's economic status was Rainy Chief's reputation as a holy man. He was considered by missionaries to have been the first Blood leader to embrace Christianity, but informants claim he was simply trying to obtain some of the supernatural power that he believed the White man possessed. After the death of Rainy Chief in 1878, the leadership was taken by his eldest son, White